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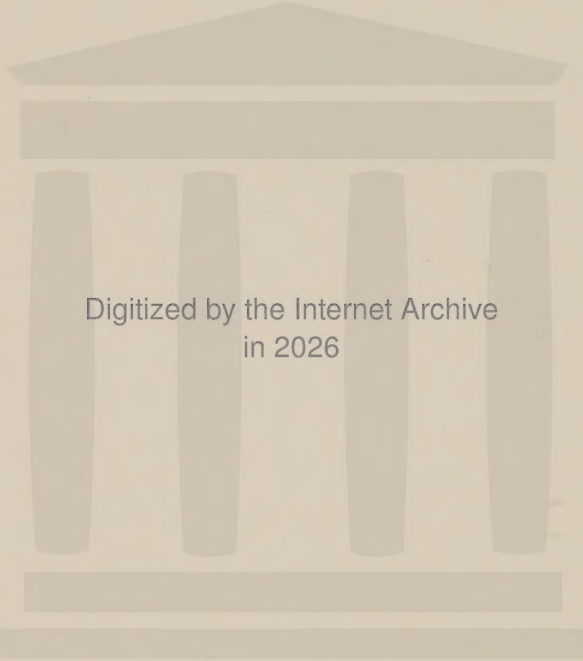
Richard Cameron
martyr,
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1648~1680

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78A CHILTERN STREET
LONDON**

RICHARD CAMERON

Martyr — Revolutionary — Preacher 1648-1680

During the next few years we shall be involved in a number of anniversaries associated with the story of the Covenanters. These ter-centenary occasions will provide many opportunities to look in detail not only at events but the personalities bound up in them. 1980 is such an occasion for on 22nd July 1680 there died on lonely Airdsmoss (Ayrsmoss) one of the bravest and most zealous men of the Covenanters, Richard Cameron. To read his story for the first time grips one with an interest which develops as it moves along the years, yet there is no doubt that other reactions are also stirred. Here in this man many find a baffling enigma for his actions and words can at the same time inspire and also repel. Such reactions are often found when the story of the Covenanters are taken up for the first time without any reference to the historical background against which their struggle took place. Our purpose in this lecture will be to try and fit all these pieces into place and give what we feel will be a balanced presentation and appreciation of Richard Cameron.

To achieve this it will be necessary to divide it up into three sections as follows:

1. HIS LIFE AND TIMES.
2. HIS REVOLUTIONARY ACTIVITY.
3. HIS PREACHING.

1. His Life and Times

This section alone would take much space to develop as we trace the strands of movement which came together in the life and ministry of Richard Cameron. For more than twenty years the fierce persecution being meted out to the Covenanters in Scotland had reached its peak. The adherence to the principles of the Reformation was proving to be a costly sacrifice for the Church in Scotland. Records show that from the year 1661 to 1688 there were over 18,000 who died throughout Scotland for such

principles and stood resolutely against the tyrannical government of the day. As we take in these figures the question has to be asked "Why did they suffer in this way"? Stop for a moment and view the background.

In 1638 we find that the people of Scotland had taken a decisive step to preserve their religious heritage. The signing of the National Covenant of Scotland, one of the most impressive documents to be written at this time and has been well named the Magna Carta of Scottish religious liberty, took place in Greyfriars Church in February of that year. It followed a period when every move possible to impose Episcopacy into the Church in Scotland had been taken and when the people of the nation said, "Enough is enough". People from every corner of the land gathered to witness the signing and where possible to participate in it. This document was one of many produced right down from the time of the Reformation and it was the means used to not only expose the errors and profanity of the day but also gave opportunity for the people to express their faith. The effect of this great statement was to give new heart to the Church in Scotland and the leaders re-established Presbyterianism at the great General Assembly in Glasgow. Alexander Henderson, one of the architects of the Covenant was the Moderator, and it was he who guided that Assembly through this difficult period and showed the statesmanship and leadership for which he had become renowned. All seemed well, and especially when, after just five years, there followed the Solemn League and Covenant and then the Westminster Confession of Faith. But such steps were not welcomed by all. Forces outside Scotland and also inside acted to bring such great achievements to the dust, and for the next fifteen years Scotland was thrown in a state of confusion and turmoil.

It was in this period that Richard Cameron was born. His parents were not of noble stock, his father being a merchant in the famous village of Falkland in Fife. It is not without significance that his birthplace was Falkland, for it was here in grounds of its famous palace that the principles for which he was to lay down his life thirty-two years later found their clearest expression. It was Andrew Melville, that doughty warrior for the cause of Christ, who challenged the king as to the royal rights,

with the memorable words. *"Sire we will always humbly reverence your Majesty in public but having opportunity of being with your Majesty in private we must discharge our duty or else be enemies of Christ. Now, Sir, we must tell you there are two kings and two kingdoms in Scotland. There is King James the head of the Commonwealth and there is Christ Jesus the head of the Church whose subject King James is and of whose kingdom he is not a lord but a member, and they whom Christ has appointed to watch over His spiritual kingdom have sufficient power and authority so to do which no Christian king or prince should control or discourage but assist and support otherwise they are not loyal subjects to Christ."*

With such a background the village became a place where many of the open-air preachers took opportunity to preach and Richard Cameron came under the influence of such preaching early in his life.

He was educated at St Andrew's University, where again the subject was being debated and no doubt during his sojourn in that old city he would have many occasions to listen to various sides of debate being put forward. On his return home he took up a post of precentor in the local church. This period of his life was one of much turmoil and tension. He was trying to find where his allegiance should lie, in his present post or with the persecuted people. But the spiritual crisis he was facing was even more important. These two things may have been working simultaneously upon him but it was not long before his position was declared. Patrick Walker puts it rather picturesquely. *"At length he went to hear the persecuted gospel in the fields. In that sun blink day of power, when the net of the gospel was let down at the right side of the ship, then a great draught of perishing souls was affectually caught; and it natively follows, that whom the Lord savingly enlightens to see sin, and the sinfulness thereof; and their lost state, thereby also see the public sins and snares of the time."*

While Alexander Shields in the *Hind Let Loose*, puts it this way, *no sooner did any poor soul come to get a serious sense of religion and was brought under any real exercise of spirit about*

their soul's concerns but as soon as they did fall with prelacy and left the curates.

Though every obstacle was put in his way to keep him at Falkland, Cameron had made his decision. Cameron refused to yield to the flattery and threats which sought to restrict his movements especially to the field meetings, and eventually left his native village.

His first post was at the village of Harben in the border country where he was engaged by Sir William Scott to be their chaplain. Sir William Scott was to suffer much for his "running to conventicles" and hearing these open-air preachers.

Richard Cameron meanwhile was proving to be a difficult young man. He had met with many of the prominent Covenanter preachers and some of them pressed him to accept their license to preach. While Cameron made it clear he would always be a bone of contention among them, he eventually was licensed to preach. In his own heart there was no dubiety what this step would mean for he could not remain silent on the great issues of the hour and he left his spiritual leaders with these words, "*You must not blame me if I declare all that God has put into my heart.*" This was an obvious reference to his strong views on the issue of the Indulgence. This pernicious act which forced over four hundred ministers to leave their pulpits, deprive them of their living and decimate their congregations brought great hardship to the Church in Scotland, but it also created a breed of men who to gain office were prepared to grovel and scrape at anything. These compromisers were determined that true Reformation would never be upheld and their actions became those of the "judases" of the Church. Against such Richard Cameron was constantly engaged in battle and those who questioned him on the subject were obviously the compromisers. There is a familiar and contemporary ring about their words. "Unity is need just now. There are more essential things to preach about than Indulgences." Three times action was taken to remove the act of license from him. At this point we find some confusion in the records. Patrick Walker following Wodrow indicates that Cameron gave a promise to forbear such preaching against the Indulgence. Professor Herkless on the other hand states that this is incorrect. Whoever is right in

their assessment of the issue, it is clear that this period was one of great disenchantment with the situation and discouragement for Cameron. He engaged in some serious heart-searching despite his much travelling in preaching in many parts of the West and South-West of Scotland. In 1678 he left Scotland seeking refuge in that haven of rest for exiled Covenanters in Holland.

Richard Cameron intended this period to be a time of private conference with the leaders of the exiled Covenanters, but those to whom he spoke in Rotterdam soon recognised the gifts of preaching he possessed and they often called upon his services to minister to the scattered community in the city.

Meanwhile events at home had taken a dramatic turn. The Covenanters had taken up arms at Drumclog and inflicted a heavy defeat on the government forces, but this result was soon to be changed when the government led its greatest onslaught against the Covenanters at Bothwell Bridge. Not only were the Covenanter forces decimated by the heavy losses inflicted on them, but the more tragic side was that in the movement serious divisions were beginning to show. The whole question of taking up arms had raised an ugly controversy and several factions appeared which were never really healed in the movement. News of these events travelled to the exiled leaders in Holland and they were deeply exercised about the situation. Richard Cameron had by this time established himself among these men, who now had all the evidence to indicate that this young man was more than "just a babbler against the indulgence and cess paying." In Rotterdam he scarcely touched the subject except in imparting information and for prayer.

Soon after this an amnesty was declared in Scotland which had taken many unawares but these leaders were quick to see the subtilty of the situation and they wrote a pamphlet warning those who would have made peace with the enemies of the Covenant. They recalled the events which had led to the cruel martyrdoms and exhorted their friends not to yield to these influences as it would weaken the cause and the promise would not last. It was against this background that Richard Cameron was thrust into the thick of the conflict. Robert McWard who appears to have been the spokesman of the exiled leaders made arrangements for

Richard Cameron's ordination. It was an impressive service as Robert McWard gave the solemn charge to the ordinand. *"Richard the public standard of the Gospel is fallen in Scotland today, and if I know anything of the mind of the Lord ye are called to undergo trials before us, and go home and lift the fallen standard, but before ye put your hand to it ye shall go to as many ministers as ye can find and give them your hearty invitation to go with you and if they will not go, go alone and the Lord will go with you."*

After the ordination was complete, McWard kept his hand on the head of Cameron and cried out, *"Behold all ye beholders here is the head of a faithful minister and servant of Jesus Christ who shall lose the same for his master's interest and shall be set up before sun and moon in the public view of the world."* How prophetic these words were to be for in just a few months that was precisely what happened.

In 1680 Cameron returned to Scotland and found things very difficult. Despite his fulfilling the obligation laid upon him he was unable to rouse much support and in fact only two ministers joined him in his endeavours to bring preaching back to the people. These three, Richard Cameron, Donald Cargill and Thomas Douglas came together at Darmead in Lanarkshire and there they held a solemn fast day as they mourned over the sin of the land. It was a time of humiliation before the Lord and for serious consideration of the way ahead for the Covenanting cause. One thing became obvious that clear leadership and positive action was required in these crisis days. For some diplomacy was the answer but Cameron was not one to stand on ceremony. King Hewison sums up his character in this way, *"Cameron expected victories to be won by dash and never contemplated triumphs to be won by waiting and diplomacy."*

Donald Cargill had taken his line of action by preparing what has become known as the Queensferry Paper, while Cameron was working on his Sanquhar Declaration. Both had the same objective in view, to reassert the Crown Rights of their Redeemer Jesus Christ and to expose the errors and profanity of the day. It was here the differing temperaments came to the surface. Cargill wanted to discuss policy and action, but as one writer has put it

Cameron had declared war! There was a call to overthrow the king and this had some popular support, but in the end they took a more moderate line, in that they made declarations setting out the position of the persecuted people. They put themselves "under the standard of Christ and declared war against the tyrant and usurper who occupied the throne."

In June 1680 the drama was played out against the backcloth of the first anniversary of the Battle of Bothwell Bridge. Richard Cameron and his younger brother Michael with several companions rode into the village of Sanquhar in Dumfries-shire and after a brief pause they read out the momentous words of the famous declaration (see Appendix A). The Duke of York has declared that he would make Scotland like a hunting field, but here was the challenge to such a threat. Here these Covenanters unfurled the banner, *FOR CHRIST'S CROWN AND COVENANT* and they awaited the final consequences. Needless to say they did not have long to wait, for with a price on his head, Richard Cameron became a prize much sought after. Just one month after this event, Cameron and his men were ambushed. They had lived like hunted beasts with a price on their heads since the events in Sanquhar. It was on the lonely Airdsmoss (or Ayrsmoss as some books give the name) where the final skirmish took place, but an event prior to it shows something of the attitude of Richard Cameron at this time. He spent the last night of his life at Meadowhead Farm and at one point he asked for water to wash his hands. The farmer's daughter brought it and he said "This is their last washing; I have need to make them clean for there are many to see them."

The two Cameron's and their companions awaited the final thrust but not before Richard had prayed. It was brief but moving as he prayed "*Lord spare the green and take the ripe*". Three times he used these words in prayer and then turning to his younger brother he said, "*Come Michael. Let us fight it out to the end, for this is the day I have longed for to die fighting the Lord's avowed enemies and this is the day we shall get the crown!*" The two Camerons and seven companions fell that day and great sorrow fell upon the land. Donald Cargill on hearing the news could only refer to it in the words of Scripture, "*know ye not that a great man and prince is fallen this day in Israel.*" After the

head and hands of Richard Cameron were cut off, so that his victor could claim his reward, they were taken to Edinburgh. Laying them on the table he said, "There's the head and hands of one who lived praying and preaching and died praying and fighting."

The most moving part of this episode was when the authorities wishing to inflict greater sorrow on his now aged father, brought the hands of Richard Cameron to his father. He himself was in the Tolbooth Prison for the help and support he had given to the Covenanters in their open-air Conventicles. Asked if he recognised them he declared. *"I know them: I know them. They are my son's my dear dear son's. It is the Lord. Good is the will of the Lord who cannot wrong me or mine but has made goodness and mercy to follow us all our days."* A brief insight into the character and faith of these men of the Covenant.

So passed on this lion heart of the Covenant. Some might say prematurely, but who in his short ministry displayed a fearless contending for His Lord and Master.

Richard Cameron — The Revolutionary

From his own times right down to the present day, Richard Cameron has not escaped criticism. As we have already noted, he was not a diplomat who saw the cause being advanced with smooth words. He was an activist and this attitude was moulded by his early years. His time in St Andrews University was a critical period. Samuel Rutherford had died a year previous to his coming there and the to-ing and fro-ing in the politics of the day must have brought great disillusionment to the young student. James Sharp, the betrayer of the Covenanting cause was exerting great influence at this time. These two factors alone, Rutherford's teaching and Sharp's way of life, awakened in him a revulsion to everything associated with Episcopacy. The roots of his dedication to the cause go back further and it could truly be said of his attitude that the motivation in the struggle came from the heritage into which had entered. As one writer has put it so well, *"rooted in the irrevocable past he stood firm for the immeasurable future"*. This gem gives a perspective to the revolutionary activity of Cameron.

Why did he adopt this militant position? We have to see the situation to grasp what was happening at this time. Right from the day the Reformation came to Scotland powers were at work to break down the movement and restore the position occupied by the Roman Catholic Church in the land. From Mary Queen of Scots through the Counter Reformation movement to the Stewart Kings with their assertion of the Divine Right of Kings, we can see how the work of true reformation was hindered all along the way. Political intrigue as well as personal ambition played a large part so from the beginning of the seventeenth century we find one king after another devising a new plan to gain this absolute control in both Church and State. The one thing which always stood as a barrier to the final achievement of the goal was the Kirk of Scotland. As we have already noted there were men who were not prepared to see the sceptre taken from the hand of Christ or the crown removed from His head. John Knox; Andrew Melville; Alexander Henderson and Samuel Rutherford were just a few of the men who either actively stood against such despotic power or who armed their successors for the conflict by giving clear and carefully expounded writings on the subject.

The intrigues continued until in 1637 when the storm finally broke. Innovations which were merely a return to the old system of pre-reformation times were being foisted on the Kirk and ended with the stirring episode in the High Kirk of Edinburgh (St Giles Cathedral) when Jenny Geddes, described as that "brave Scotch woman" hurled her stool towards the reader, Dean Hannay, as he read from his service book. "Ye winna say mass in my lug (ear)," she cried, and from that incident events moved quickly to those of February 1638 when the "fair parchment" of the National Covenant was signed.

Professor G. N. M. Collins sets the following period in perspective when he says, *to dismiss the covenanting revolt as a mere riot of religion is to reveal a complete misunderstanding of the facts. The opposition of the Covenanters to Episcopacy was secondary. The root cause of their disaffection was the tyranny of their rulers who were depriving them of so much of their civil and spiritual heritage.*"

This was the crux of the issue. The imposition of Episcopacy was seen as just another route to bring them under complete subjection to their rulers and was opening the way for a return to the totalitarian system of the Church of Rome. They could see behind the facade being put up and these men were determined not to see the well won victories of the Reformation eroded in any way. An example of how this affected the people can be seen that when people of all classes took the Oath of Allegiance to Charles II they promised "to assert his majesty's royal prerogative" and all such were prohibited by law, "to pray, preach or by malicious and advised speaking to stir up the people to the hatred and dislike of his majesty's royal prerogative." Is it any wonder these men took the step they did when they saw what was happening to ordinary people as they sought to express their faith? They were never disloyal. They recognised that the powers that be are ordained of God, but when these powers were usurped and the king exceeded his power this could not go unchallenged. This basic principle had been hammered out not in the theological classrooms, but in the hard arena of experience, and it simply stated that they owed their allegiance and supreme loyalty to Jesus Christ, and that they were subject to their rule of faith and practice, even the authority of the Word of God.

What Richard Cameron did at Sanquhar, when he disowned the king's authority was simply the outworking of the same principles which John Knox and Andrew Melville had stood for. Here the Covenanting people threw off their allegiance to Charles II, declaring him to be a tyrant and usurper and for eight long weary years this position was maintained. To adopt such an attitude has been classed as treason, intolerant and a hundred and one other expressions used. From the comfort and ease of our armchair position it is easy to speak of it like this, but J. A. Froude puts it rather differently when he says, "*toleration is a good thing, but you cannot tolerate what will not tolerate you and is trying to cut your throat.*" Hector MacPherson also takes up the same strain and writes, *At Sanquhar, Cameron and his followers renounced allegiance to Charles II and declared himself and his supporters to be no longer Charles' subjects.* . . . He then comments on this statement in this way. "*These courageous deeds*

have been the subject of differing estimates. To the Cavaliers and Royalists they were the work of wild and desperate men bereft of any reason. Writers more balanced with constitutional sympathies have condemned Cameron and Cargill for their extreme course while admitting the justice of their cause. Suffice it is to say that whatever we think of the expediency of these men we must judge them as heralds of the revolution. What Cameron said and did at Sanquhar in 1680 the Parliaments of England and Scotland did in 1689 when the former declared the throne to be vacant and the latter that James VII had forfeited the crown. He is a poor judge of history who would deny that Richard Cameron was the first man in Great Britain to declare the house of Stewart had forfeited the throne; that was right and proper in 1689 — if the revolution was the milestone on the way towards constitutional, spiritual and intellectual liberty as the vast majority of us believe, then it was surely right and proper in 1680. All honour then to the super heroism of these men who were not afraid at the cost of their lives to proclaim the rights of man against the pretensions of tyrants and to affirm that freedom is a noble thing."

This lengthy quotation brings before us the case, for the validity of the action Cameron took but it does not supply us with the true motivation. This can only be explained in the way in which these men took the principles of the Headship of Jesus Christ seriously. To them it was not an empty slogan but it was a driving force which controlled their every action. If it meant meeting the establishment head-on, so be it, the Honour of Christ and their total allegiance to Him demanded that in every department of life this principle should apply. We may not see the issues as clearly in our day but there is much we can learn from these men as to how this principle should motivate us in our witness today. In an age when we seem to be squeezed into the mould of the materialistic powers of our day, the reaffirmation of this truth is vital and necessary.

Richard Cameron the Preacher

When we discuss the subject of the men of the Covenant it is so easy for us to think of them as patriots with the highest motives seeking to achieve political justice for their day and

forget that primarily these men were ministers. *Ministers of the word*. This side of their lives has been so much overlooked and we are the poorer for it. Unfortunately much of their work has been lost and we have to rely on a few sermons in a few volumes to let us into their secrets. How thankful we are for volumes like *Sermons in the time of persecution* or the few which appear in the older volumes of *Scots Worthies*. Here we see the true greatness of these men and catch a deeper glimpse of their dedication and loyalty to Jesus Christ.

Any attempt to analyse their sermons is difficult for the essential ingredient is missing and that is the times in which they lived. Yet it is a refreshing spiritual experience to read these sermons and any critical analysis seems invidious to say the least. What I simply want to do is draw some of the salient points from the sermons of Richard Cameron.

The first note hardly requires to be mentioned, it is they were *Biblically Centred*. Many writers including some who have a certain sympathy for the Covenanters have criticised their slavish, literalistic view of the Bible. Yet what they view as their limitation is one of the strengths of their preaching. Their view of Scripture was a high one in terms of its authority and inspiration. It is to the Word they appeal. This is most noticeable not just because of their command and knowledge of the Scriptures but also in the way contrary to present-day preaching, there is an almost lack of illustrative material. Scripture they considered was sufficient to provide them with words of counsel, comfort and challenge.

Secondly their preaching emphasised *the Doctrines of Grace*. The issues related to these doctrines, notably the issues of Arminianism and Calvinism were not dead issues even in such troublous times and they constantly stated their position in terms of their adherence to the Reformed Confessions. But in their preaching it was not just the cold recitation of theological statements. It was preaching which stated clearly and robustly these great doctrines and applied them to their situation. A few examples will bring this out.

This one speaks of the outworking of God's Sovereignty and grace. "*Oh for high and honourable thoughts of Him. For though He be unchangeable yet how often our thoughts change of Him. Our*

good thoughts ebb and flow as His dispensations towards us are. Sometimes folk have good thoughts of God and other times they begin to think he has forgotten the earth. How dangerous is such a thought for He has as much power managing and governing affairs now as ever.

Another takes us to the heart of the application of the Gospel. "Many come to hear preaching and read the bible but those that are never convinced of sin never come to Christ."

But the preaching though Biblical and Reformed never lost the warmth of love to Christ. Often we find these two things separated and so often Reformed preaching leads us into an arid intellectualism. Not so with Cameron.

"Know ye anything of the power of His resurrection. Ye can talk of it but ye should be studying and endeavouring to die unto sin and live unto righteousness. Above all study to live near unto Christ."

One further aspect of Cameron's preaching which comes out is that it was strongly *Evangelistic*.

Archbishop Leighton often criticised the Covenanted preachers for preaching up the times while he himself preached up Christ and eternity. In some cases this may have been true but as far as Richard Cameron's ministry on his return from Holland it was not true. Robert McWard in Holland had referred to his preaching as that of a man "*of a savoury Gospel spirit the bias of a heart lying towards the proposing of Christ and persuading of a closing with Him*".

Many notable utterances could be used to illustrate this point but the one which is outstanding is the occasion when he was preaching just two weeks before his death. His text was *John chap. 5: 40*, "*And ye will not come that ye might have life.*"

The sermon begins with a challenge to those present to try and explain their motives for attending that service, a practice which Cameron often resorted to, and he ended the section by reminding them *now our Lord knows everyone of your ends in coming here this day*.

He then deals with the people's unwillingness to come to Christ and he sets it out in this fashion.

Oh! will ye come in a believing way to Him? In a word will ye believe the doctrine. It is more plainly to believe and rest upon Him that is offered to us in the Gospel.

In the course of the sermon he applied the word in powerful fashion as he directed his words to "ye professors and elders. Ye are a shame and disgrace to religion. The truth is that many of you have got that which ye shall never cast. . . . Are there any here that are at this with it. Indeed I find it difficult to close with Christ." He then paused for prayer. It was an unusual occurrence but as Patrick Walker tells us such a spirit came over the service that people began to break down and fell into a fit of weeping that Cameron had to pray powerfully both on behalf of the people and on behalf of the church and however defective the sermon may have been it was blessed with such success from the Lord such as Scotland had rarely seen.

What an important lesson for us today as we think of these men preaching the Word. Strong and robust Reformed doctrine ought not to be a deterrent to a real evangelistic concern, in fact the very opposite should be true.

Conclusion

In this brief sketch of the life of Richard Cameron many aspects have been left aside but from those considered here are many lessons for us to learn.

1. Our primary consideration ought always to be our relationship to Christ and to render to Him our absolute loyalty and obedience. This was the impelling force of the lives of such men as Richard Cameron. They knew Christ as a reality in life.

2. Acceptance of the authority of God's Word is not just a theory but has deep practical importance for life. Professor Collins sums it up well. *Submission to God's word is the only sure prescription for national righteousness and prosperity. They assure us that faith in the promise of God will always come to its reward. That the cause of truth no matter how low it may fall will surely rise again.* A timely word for us as individuals and for the Church today.

3. Those who have the sacred trust committed to them must

ever keep in mind the care of souls. Richard Cameron was one of a few ministers who laboured in dark and difficult days yet he never lost sight of the fact that he was first and foremost a preacher of the Gospel. He strove constantly like his great predecessor John Knox, to keep his priorities clear. Knox had said to his elders, *"I know that many blame me and do blame my too great rigour and severity, but God knows that in my heart I never hated the persons against whom I thundered God's judgment. I did only hate their sin and laboured according to my power to gain them to Christ who placed me in his function of the ministry and I know will call me to account for the same."*

APPENDIX A.

THE SANQUHAR DECLARATION

"The Declaration and Testimony of the True Presbyterian, Anti-prelatic, Anti-erastian, persecuted party in Scotland. Published at Sanquhar, June 22, 1680:

"It is not amongst the smallest of the Lord's mercies to this poor land that there have been always some who have given their testimony against every cause of defection that many are guilty of; which is a token for good, that He doth not, as yet, intend to cast us off altogether, but that He will leave a remnant in whom He will be glorious, if they, through his grace, keep themselves clean still, and walk in His way and method as it has been walked in, and owned by Him in our predecessors of truly worthy memory; in their carrying on of our noble work of reformation, in the several steps thereof, from Popery, Prelacy, and likewise Erastian supremacy — so much usurped by him who, it is true, so far as we know, is descended from the race of our kings; yet he hath so far debased from what he ought to have been, by his perjury and usurpation in Church matters, and tyranny in matters civil, as is known by the whole land, that we have just reason to account it one of the Lord's great controversies against us, that we have not disowned him, and the men of his practices, whether inferior magistrates or any other, as enemies to our Lord and His Crown, and the true Protestant and Presbyterian interest in this land —

our Lord's espoused bride and Church. Therefore, although we be for government and governors, such as the Word of God and our covenant allows; yet we, for ourselves, and all that will adhere to us as the representative of the true Presbyterian Kirk and covenanted nation of Scotland, considering the great hazard of lying under such a sin any longer, do, by these presents, disown Charles Stuart, that has been reigning, or rather tyrannising, as we may say, on the throne of Britain these years bygone, as having any right, title to, interest in, the said Crown of Scotland for government, as forfeited, several years since, by his perjury and breach of covenant both to God and His Kirk, and usurpation of His Crown and royal prerogatives therein, and many other breaches in matters ecclesiastic, and by his tyranny and breach of the very *regnandi* in matters civil. For which reason we declare, that several years since he should have been denuded of being king, ruler, or magistrate, or of having any power to act or to be obeyed as such. As also we, being under the standard of our Lord Jesus Christ, Captain of Salvation, do declare a war with such a tyrant and usurper, and all the men of his practices, as enemies to our Lord Jesus Christ, and His cause and covenants; and against all such as have strengthened him, sided with, or anywise acknowledged him in his tyranny, civil or ecclesiastic; yea, against all such as shall strengthen, side with, or anywise acknowledge any other in like usurpation and tyranny — far more against such as would betray or deliver up our free reformed mother Kirk unto the bondage of Antichrist the Pope of Rome. And, by this, we homologate that testimony given at Rutherglen, the 29th of May, 1679, and all the faithful testimonies of those who have gone before, as also of those who have suffered of late: and we do disclaim that Declaration published at Hamilton, June 1679, chiefly because it takes in the king's interest, which we are several years since loosed from, because of the aforesaid reasons, and others which may, after this, if the Lord will, be published. As also, we disown and by this resent the reception of the Duke of York, that professed Papist, as repugnant to our principles and vows to the Most High God, and as that which is the great, though not alone, just reproach of our Kirk and nation. We also, by this, protest against his succeeding to the Crown, and whatever

has been done, or any are essaying to do in this land, given to the Lord, in prejudice to our work of reformation. And to conclude, we hope, after this, none will blame us for, or offend at, our rewarding those that are against us as they have done to us, as the Lord gives opportunity. This is not to exclude any that have declined, if they be willing to give satisfaction according to the degree of their offence."

APPENDIX B.

The battle of Airds (or Airds) Moss was fought on July 22nd, 1680, between Richard Cameron, with about sixty ill-armed followers, and the troopers of Bruce of Earlshall, numbering one hundred and twenty. The conflict was very fierce, but Cameron's men were overpowered by the overwhelming numbers of their opponents, and forced to flee. Cameron with eight of his followers were killed; they were buried where they fell, and a rude monument was erected over their remains. During the battle it is said that a severe thunderstorm broke over the combatants, which is referred to in the poem of Walter Hyslop given below.

THE CAMERONIAN'S DREAM

In a dream of the night I was wafted away
To the muirland of mist, where the martyrs lay;
Where Cameron's sword and his Bible are seen
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,
When the minister's home was the mountain and wood;
When in Wellwood's dark valley the standard of Zion,
All bloody and torn 'mong the heather was lying.

'Twas morning; and summer's young sun from the east
Lay in loving repose on the green mountain's breast;
On Wardlaw and Cairntable the clear shining dew
Glistened there 'mong the heath-bells and mountain flowers blue.

And far up in heaven, near the white sunny cloud,
The song of the lark was melodious and loud;
And in Glenmuir's wild solitude, lengthened and deep,
Were the whistling of plovers and bleating of sheep.

And Wellwood's sweet valleys breathed music and gladness,
The fresh meadow blooms hung in beauty and redness;
Its daughters were happy to hail the returning,
And drink the delights of July's sweet morning.

But, oh! there were hearts cherished far other feelings,
Illumed by the light of prophetic revealings,
Who drank from the scenery of beauty but sorrow,
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who with Cameron were lying
Concealed 'mong the mist where the heath-fowl was crying;
For the horsemen of Earlsall around them were hovering,
And their bridle-reins rang through the thin misty covering.

Their faces grew pale, and their swords were unsheathed;
But the vengeance that darkened their brow was unbreathed;
With eyes turned to heaven, in calm resignation,
They sang their last song to the God of Salvation.

The hills with the deep mournful music were ringing,
The curlew and plover in concert were singing;
But the melody died 'midst derision and laughter,
As the host of ungodly rushed on to the slaughter.

Though in mist and in darkness and fire they were shrouded,
Yet the souls of the righteous were calm and unclouded.
Their dark eyes flashed lightning, as, firm and unbending,
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming,
The helmets were cleft, and the red blood was streaming,
The heavens grew dark, and the thunder was rolling,
When in Wellwood's dark muirlands the mighty were falling.

When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark clouds descended;
Its drivers were angels on horses of whiteness,
And its burning wheels turned on axles of brightness;

A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining:
And the souls that came forth out of great tribulation,
Have mounted the chariots and steeds of salvation.

On the arch of the rainbow the chariot is gliding,
Through the path of the thunder the horsemen are riding.
Glide swiftly, bright spirits! the prize is before ye,
A crown never fading! a kingdom of glory!

